Vol. 4. Numb. 18.

The Athenian Mercury:

Saturday, *October* 31. 1691.

We have received several Letters of Instances about Apparitions, &c. which we have promis'd all together, knowing that not only the Credibility of 'em may conduce to the reducing the many Proselytes of Sadduciſm *and* Hobbiſm *amongſt us, but also of great satisfaction to all our Querists in general. But first we shall give you perhaps the most diverting Relation of a Night-walker that ever was heard of, which was sent us upon our Publishing a late Answer to a Query of that Nature.* —— Take it in the Relators own words.

Gentlemen,

1 *Relation.* READing in one of your *Mercuries* a Queſtion, *Whether it can be a Truth that one walked in his sleep?* puts me in mind of one *Jenney Sedgwick*, a Maid Servant to one *John Wetherilt* of a Town called *Swillington* in *York-shire*, who talked in her ſleep all the Night long every Night, and ſometimes would riſe out of her Bed and walk about the Houſe: One time ſhe roſe and came through the room where I lay, and by the light of the Fire I did ſee and obſerve her to take a Pot or Mugg off a Shelf, and holding it to her Mouth, ſaid, *Mr.* Backhouſe, *you are Welcome from* York, *here's to you*; and ſet down the Mugg, and returned to her Bed, but running againſt the Door cheek awaked, and fell a crying and ſcolding at her Maſter, who lay in the ſame room, for pulling her out of Bed, *&c.* I do aſſure you, that none of us could ſleep a whole Night for a Month or ſix Weeks together, 'till ſhe roſe, for laughing at her Talk. If I ſhould write all I heard and remember, it would fill a Quire of Paper. I'le give you a few inſtances, (But firſt Note, that ſhe never uttered any thing that was ſaid to her, but whatever ſhe ſaid her ſelf, were it good or bad, ſhe would repeat in her ſleep:) She had a Sweet-heart, a Tranſlator by Trade, who lived at a Town called *Knowſtrop*, about Two Miles from *Leeds*, and as many from *Swillington*; he uſed to take her behind him on his Horſe, and bring her almoſt home, to eaſe her, which we knew not, 'till ſhe told us in her ſleep; which was thus: ſays ſhe (ſeeing her Maſter) to her Friend, *Cocks-foot*, (a word ſhe frequently uſed) *yonder is my Maſter, if he ſee me he will jear me to death, I will leap off and hide my ſelf in* Blaram's *Garden*, (which had a very high Stile into it:) ſhe gets out of Bed, and goes to her Maſters Bed, which was very high, and gets one Legg upon his Bed, and ſtrove to get up the other, but could not; we all laughing, the Folks of the next Houſe heard us, at laſt ſhe awoke, and cryed and ſcolded at her Maſter as before: She was no ſooner in Bed and aſleep again, but began to talk; ſays ſhe, *That was a pretty Boy you ſent with the four* Pears *and the* Sugar-candy; *I eat the Pairs, and bid the Candy, but if my Maſter find it, I'le ſwear 'tis none of mine:* That's a good Laſs, *Jenney*, ſaid her Maſter; ſays ſhe in her ſleep,

You may go home and waſh your Hoſe,
And wipe the Dew-drops from your Noſe,
And mock no maidens here;
For you tread down Graſs, and need not,
Wear your ſhoes, and ſpeed not,
And Clout-leather's very dear;
But I need not Care, for my Sweet-heart's a Cobler.

At which we all Laughed very loud, and ſhe louder than us all. Her Maſter having Lattin Books, ſhe thought he knew by them thoſe things he jear'd her with, and hid them one after another; but one Night in her ſleep ſhe called to a Maid of her Acquaintance, and ſaid, *Now I dare ſay any thing, for I have bid all my Maſters Conjuring Books*; by which means he found them. But I will only tell you one paſſage, perhaps worth conſidering of: She lived in a Tavern in *Newcaſtle* upon *Tyne*, and when the *Scots* took it, ſhe runnnig in a Fright down the Stairs, broke her Legg; ſhe in her ſleep began the Story of it, calling, *Miſtreſs, Miſtreſs, do you not ſee how the Blood runs at ſuch a place?* naming it; and puts her Legg out of the Bed, which was very nigh the Floor, and ſate up, puting her Hand into the Chamber-pot, and bathing her Legg, crying out very pitteouſly, *Oh Pain, Pain! Oh Pain, Pain!* a long time, inſomuch that I would have waked her, but they would not let me do it: So far as I can judge, ſhe wept, and was really in Pain. This may ſerve for a little diverſion, if it be of no other Uſe to you, that ſhe ſhou'd Dream ſo ſenſibly of a thing ſo long paſt: I was then about 12 or 13 Years of Age, and it was in the Year 1644. ſhe lay with two Boys, her Maſters Sons, they would hang about her Neck, and ſay, to her, *Jenny, Lig down Jenney*; the elder of thoſe Boys was then about three Years old, he is now living in *Thieving-lane* at *Weſtminſter*.

2 *Relat.* One Madam *Bents*, who lodgeth at my Lady *Biram's* in *Bow*, tells me that my Lady *Gerrard* and ſhe went to Viſit an ancient Gentlwoman, who has Lodgings in a Houſe, out of which one Madam *Bendiſh* died at *Eaſtham*, about *Auguſt* was two Years ſince, they ſay, that the old Gentlewoman tells them, that about 7 or 8 Weeks ago Madam *Bendiſh* appear'd to her like a ſhadow, and talk'd with her an hour or more at a time; the Voice was low, but ſhe cou'd hear what ſhe ſaid perfectly; the Spirit bid the Old Gentlewoman tell her Son, who was Obſtinate, *&c.* that he muſt read the *1ſt, 2d, 3d.* chap. of the *Proverbs*, in which he might learn his Duty, *&c.* and told her that ſhe had left him that Houſe, and 150 *l. per Ann.* but the Executors had done him ſome wrong, *&c.* Mr. *Bendiſh* came from *Cambridge*, the Old Gentlewoman deliver'd her Meſſage to him; the Spirit told her ſhe had done as ſhe bad her, and thanked her for it; but ſince that the Spirit had almoſt turned her out of her Bed, and gave her a blow that hurt her a little. More to the ſame purpoſe I had from Madam *Bents:* She alſo ſaith, that Mr. *Smith*, the Miniſter of *Weſt-ham*, has been with the old Gentlewoman.

3 *Relat.* Madam *Bents* told me alſo, that a Gentlewoman of her Acquaintance, now living, had a Son that took ill Courſes, and ſhe being Pious was fearful about him, that he would be damn'd; the Young Man did reform, but ſoon after dyed; his Mother was extreamly afflicted, and fear'd he was in Hell; about a Month after he dyed, (if I miſtake not) the Young-man's Spirit came to his Mothers Bed, and opened the Curtains, at which ſhe and one in Bed with her, ſlunk down and covered themſelves; the Spirit called, *Mother, Mother*, and ſhe then ſaid, *Son*; it anſwered, *Mother, you are much troubled concerning me, but I am come to tell you that I am at reſt, and ſhall trouble you no more.*

4 *Relat.* Another thing of like Nature a worthy Perſon now living in *London* told me of; which in ſhort was, That one *Lunt* in *Derby-ſhire*, near to the *Peak*, had a Brother dyed, and afterwards appeared to him, and deſired that his Brother wou'd go to one with whom he had lived as a Servant, and demand ſome Money which was due to him, and give it to a Woman in the ſame Town, whom he had Promiſed Marriage to, and got her with Child, and then deſerted both his Service and her: *Lunt* went to the Man, had the Money, gave it her, got her to forgive his Brother, and came home, the Spirit being with him; when they were nigh home, the Spirit bid his Brother ask what he would have done for him, (*Lunt* being poor) for if he asked, he could grant him, and it ſhould not hurt him either as to Soul or Body; but *Lunt* wou'd ask nothing; the Spirit thanked him for the Kindneſs he had done him, and vaniſhed with ſuch a melodious Noiſe that raviſhed *Lunt*, &c. There are many ſtrange things in this Story which I omit, ſuppoſing ſome of you may have heard it before; if not, 'twere as I think, worth your hearing.

Queſt. 1. *If theſe things be ſo, it would ſeem we are to be Probationers in a State after this Life: But whether it be*

be convenient for you to give your Thoughts of it, I know not; but should be glad to meet with them in your Mercury, *I dare not presume to desire it in another way?*

Bromly, by *Bow*, Octob. 3. 1691.

Yours to Command,

HUGH PRESTON.

Answ. To which four Relations we Answer, That there's not one Argument amongst 'em all, that proves any thing like a future State of Tryal, or another place besides this World, to depend upon for entailing a certainty of Rewards or Punishments to Eternity — We meet (besides this) with innumerable Instances of Spirits appearing, to make or desire satisfaction, to such as they have injur'd whilst living; but for such Instances as we meet with, which seem to contradict the Scripture, as melodious Musick, or Signs of Rejoycing after such and such satisfaction, we ought to attribute it to the illusions of the Devil who brought in the Epilogue or latter part of the Scene, or else that the whole was manag'd by — The Querist sent another Question about a certain way of improving Money, which we judge not proper to concern our selves with, lest thereby we injure one of the Parties concern'd.

5 Relat. Dr. *Donn* (as we have been lately inform'd by a Person of great Note) relates, that being at *Paris*, after Dinner, in his Chamber, he saw his Wife pass by him through the Room, with a dead Child in her Arms; a Messenger was dispatched immediately to *London*, where at that instant she was deliver'd, after a hard Labour, of a dead Child, which was the instant she appeared at *Paris*, or the Spirit that represented the Vision.

6 Relat. An Eminent Doctor's Sister, (whom one of our Society knows very well, being then about Seventeen Years Old, in a high Pestilential Feaver, in the Sickness time, fell into a short Slumber, and had this Vision: *A BURIAL*, the Cloth held up by four Maids, and a numerous Train of Followers, and it was buried in a Vault — She asked what Buryal it was; a by-stander answered that she should dye of the *TOKENS*, and be so buried in a Vault, and have four such Maids, whom he Named, to carry her: Then appear'd three great Green glorious Balls, which rose up in a beautiful Field; the least ascended quickly out of her sight, the second and biggest fast after it, the third slower; the By-stander told her the first Ball was her self, the second was her Father, the third her Mother; she awaked, and related these Visions, and named the Maids Names; she was marked with the *Tokens* as she was told of, and dyed in few hours. But what makes this Relation more remarkable, is, *Allhallows-Bread-street*-Church was shut up, the Church-wardens refused the Burial, unless her Friends would bury her in the Church-Vault, and enjoyned no People should be invited to the Burial, which was agreed on, and at Noon the Body was to be buried: At the same time came one of her Play-fellows out of the Countrey to see the deceased, and understanding the Burial was to be that day, desir'd no Persons might hold up the Cloth but her and three Maids she would bring, which were all the same Maids the deceased Named when she awaked; and without Invitation a numerous Train followed to the Church, and she was buried in the Vault accordingly.

7 Relat. The aforementioned Dr's. Daughter, *Mariamne* by Name, was called about Ten in the Morning audibly three times, by a Voice which she took for her Fathers: she Answer'd, and hasted down at the third Call, fearing her delay would displease him; when she came down Stairs, she asked what her Father would please to have with her; whenas she was told her Father was Discoursing with a Man a long time, and that no Body had called, unless some Body in the Street had called some Person by Name; she replyed, her Name was not a Common Name, being *Mariamne*, therefore not probable; she in three dayes sickned, and was instantly delirious, and dyed.

8 Relat. Another tells us on his own Knowledge, That a Maid was called audibly three times, when no Body called in the House, and at that Instant the Grand-mother dyed, above a hundred Miles off, Calling upon this Maid, who is now alive in *London*.

9 Relat. Some little time agoe, a Person under an Extraordinary Weakness of Body and lightness of the Head, called upon the Name of another Person, with whom he had been very intimately acquainted, to Come, twice or thrice repeated, with more than ordinary loudness, considering the Weakness he was then under, and within an hour or two after dyed, which was about five a Clock in the Morning; at six the same Morning came the Wife of the Person who was called by the Deceased, to know how he did, for that her Husband had not rested that Night, tho' very Well when he went to Bed, and wholly ignorant of the Deceased's Illness; in short, the Person so called, after that time rose not out of his Bed, but dyed that very day seven-night after.

10 Relat. Near *Chesham* in *Buckinghamshire*, there was one *Joseph Chambers*, who dyed out of the very House where I then lived, who after he had been buried about *three dayes*, as the Maid of the House was walking thro' a little Orchard adjoyning to it, at a little distance she saw this *Joseph Chambers*, (in a Melancholly Posture) leaning against a Tree, in the very Cap and Dress he was laid out in; upon this the Maid runs into her Masters House, much affrighted, and told him, That if ever she saw *Joseph Chambers* in her Life, she had just now seen him. He haunted the House for several Years afterwards, and would very often in the dead of the Night *rap, rap, rap*, so long, and so hard at the Door, 'till he wak'd all the Family: 'Twas supposed his Errand was to discover some great Injuries he had done to the right Owner of the House where he dyed. The Maid that saw him was about a Fortnight agoe at our Booksellers House, and now lives near *Latmus* in *Buckingham-shire*.

OUR THOUGHTS UPON THE WHOLE.

That such supernatural Transactions are now believ'd in all Nations, have been credited in all Ages, those that consult the Scripture find frequent mention of 'em, nay, once from our Saviours Mouth, *viz. Handle and see me, for a Spirit hath not flesh and bones as ye see me have.* The *Roman* and *Grecian* Histories are full of Instances, (particularly see *Plutarch's Lives*) but we have no need of Enumerations, for the next step to the disbelieving such things, is, *the denyal of the Souls Existence out of the Body*, which is as hard to be conceived as the Nature of Spirits; and if that once is admitted, Farewell all Moral Virtues, the Dignity of our Reasons, the Expectation of Rewards and Punishments hereafter, and by Consequence an inlet to the most profligate base things whilst here, that Humane Nature can possibly stoop to: As to a more particulr Answer to *Relation 9.* see *Vol. 2.* N. . Q. .

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